Stories from PANCHATANTRA

(Sanskrit Text & English Translation)

A Panchatantra relief at the Mendut temple, Indonesia

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पंचतन्त्रकथासंग्रहः

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अनुक्रमणिका

नृपसेवकवानर-कथा

The King's Monkey Servant

तस्माच्चिरायुरिच्छत नृपेण मूर्खोऽनुचरो न रक्षणियः ।

कस्यचिद्राज्ञो नित्यं वानरोऽतिभक्तिपरोऽङ्गसेवकोऽन्तः पुरेऽप्यप्रतिषिद्धप्रसरोऽतिविश्वासस्थानप्रभूत् ।

एकदा राज्ञो निद्रागतस्य वानरो व्यजनं नीत्वा वायुं विदधति राज्ञो वक्षःस्थलोपरि मक्षिकोपविष्टा । व्यजनेन मुहुर्मुहुर्निर्षिध्य - मानापि पुनः पुनस्तत्रैथपविशति । ततस्तेन स्वभावचपलेन मूर्खेण वानरेण क्रुधेन सता तिक्ष्णं खड्गमादाय तस्या उपरि प्रहारो विहितः । ततो मक्षिका उड्डीय गता । तेन शितधारेणासिना राज्ञो वक्षो द्विधा जातं, राजा मृतश्च ।

"A king wishing long life should never keep foolish servants."

A king had a monkey as his body-guard. He was very fond of the king, and as he was very much trusted by the king, he could go into the kings' bed room without being stopped by anyone.

Once when the king was sleeping the monkey started breezing the king with a fan. While doing this a fly came and sat on the king's chest. The monkey tried to ward off the fly with the fan. But the fly would come again and sit on the same place.

The monkey due to its foolish nature became angry, got a sharp sword and hit the fly to kill it. The fly flew away but, the king's chest was divided into two, and the king died.

कीलोत्पाटि-वानरकथा

The Wedge Removing Monkey

अव्यापारेषु व्यापारं यो नरः कर्तुमिच्छति ।

स एव निधनं यति कीलोत्पाटीव वानरः ॥

कस्मिंश्चिन्नगराभ्याशे केनापि वणिक्पुत्रेण तरुषण्डमध्ये देवतायतनं कर्तुमारब्धम् । तत्र च ये कर्मकाराः स्थपत्यादयस्ते मध्याह्नवेलायामाहारार्थं नगरमध्ये गच्छन्ति ।

अथ कदाचिदानुषङ्गिकं वानरयुथमितश्चेतश्च परिभ्रमदागतम् । तत्रैकस्य कस्यचिच्छिल्पिनोऽर्धस्फ़ाटितोऽर्जुनवृक्ष्यदारुमयः स्तम्भः खदिरकीलेन मध्यानिहितेन तिष्ठति । एतस्मिन्नन्तरे ते वानरास्तरुशिखरपरासादश्शृङ्गदारुपर्यन्तेषु यथेच्छया क्रिडितु-मारब्धाः ।

एकश्च तेषां प्रत्यासन्नमृत्युश्चापल्यात्तस्मिन्नर्धस्फ़ोटितस्तम्भे उपविश्य पाणिभ्यां कीलकं संगृह्य यावदुत्पाटयितुमारेभे, तावत्तस्य स्तम्भमध्यगतवृषणस्य स्वस्थानाच्चलितकीलकेन यद्वृत्तं तत्प्रागेव निवेदितम् ।

"Anyone who tries to poke into matters which are none of his business, meets his end, just like the monkey who tried to remove the wedge."

Near the city limits, a temple was being built by the son of a business man. In the noon time, the carpenters working on that, used to go into the city for lunch.

One day suddenly a group of monkeys while roaming came to that place. One of those carpenters had put a wedge in middle of a half-cut arjuna tree log. The monkeys started playing with the trees and logs as they wished.

One of those monkeys whose death was near, sat on that half-cut log and started removing the wedge from that. As the wedge moved out, the monkey's hanging genitals went into the gaps of the log, got trapped and the monkey got killed.

काकी-कृष्णसर्प-कथा

Tale of the Crow and the Black Snake

उपायेन हि यत्कुर्यात्तन्न शक्यं पराक्रमैः ।

अस्ति कस्मिंश्चित्प्रदेशे महान् न्यग्रोधपादपः । तत्र वायस-दम्पती प्रतिवसतः स्म । अथ तयोः प्रसवकाले वृक्षविवरान्निष्क्रम्य कृष्णसर्पः सदैव तदपत्यानि भक्षयति । ततस्तौ निर्वेदादन्यवृक्षमूलनिवासिनं प्रियसुहृदं शृगालं गत्वोचतुः -- "भद्र! किमेवंविधे सञ्जाते आवयोः कर्तव्यं भवति । एष तावद् दुष्टात्मा कृष्णसर्पो वृक्षविवरान्निर्गत्यावयोर्बालकान् भक्षयति । तत्कथ्यता तद्राक्षार्थं कश्चिदुपायः ।

उक्तञ्च" –

यस्य क्षेत्रं नदीतीरे, भार्या च परसङ्गता ।
ससर्पे च गृह वासः, कथं स्यात्तस्य निर्वृतिः ॥

"अस्माकमपि तत्रस्थितानां प्रतिदिनं प्राणसंशयः।"

स आह -- "नात्र विषये स्वल्पःअपि विषादः कार्यः । नूनं स लुब्धो नोपायमन्तरेण वध्यः स्यात् । (यतः--)

उपायेन जयो यादृग्रिपोस्तादृङ् न हेतिभिः ।
उपायज्ञः अल्पकायः अपि न शूरैः परिभूयते ॥

वायस आह -- "भद्र! तत्कथय कथं स दुष्टसर्पो वधमुपैष्यति ?"
श्रगाल आह -- "गच्छतु भवान् कञ्चिन्नगरं राजाधिष्ठानम् । तत्र कस्यापिधनिनो राजामात्यादेः प्रमादिनः कनकसूत्रं हारं वा गृहीत्वा तत्कोटरे प्रक्षिप, येन सर्पस्तद् ग्रहणेन वध्यते"।

अथ तत्क्षणात् काकः काकी च तदाकर्ण्यात्मेच्छयोत्पतितौ । ततश्च काकी किञ्चिस्तरः प्राप्य यावत्पश्यति, तावत्तन्मध्यौकस्यचिद्राज्ञोऽन्तःपुरं जलासन्नं न्यस्तकनकसूत्रं मुक्ताहारवस्त्राभरणं जलक्रीडां कुरुति । अथ सा वायसी कनकसूत्रमेकमादाय स्वगृहभिमुखं प्रतस्थे । कञ्चकिनो वर्षवराश्च तन्नीयमानमुपलक्ष्य, गृहीतलगुडाः सत्वरमनुयतुः । काक्यपि सर्पकोटरे तत्कनकसूत्रं प्रक्षिप्य सुदूरमवस्थिता ।

अथ यावद्राजपुरुषास्तं वृक्षमारुह्य तत्कोटरमवलोकयन्ति, तावत्कृष्णसर्पः प्रसारितभोगस्तिष्ठति । ततस्तं लगुडप्रहारेण हत्वा कनकसूत्रमादाय यथाभिलषितं स्थानं गताः । वायसदम्पती अपि ततःपरं सुखेन वसतः ।

"Some tasks can be achieved only through planning which cannot be achieved through valour."

There used to be a huge bargad tree in which resided a pair of crows. There also lived a black snake which on giving birth to her young ones ate the crows' little children. The crows were sad about this. They went to discuss this with their friend, the jackal, who lived under another tree.

"Dear, what should we do in such a situation? This mean, black snake comes out of his home in the tree and eats away all my children. Tell me if there is a way out? It is also said, that –

The one whose cultivated land is near a river, whose wife is enamoured of other men, whose house is infested with snake, -- how can that person lead a peaceful life? "

"Do not worry at all on this subject, and do not feel sad," said the jackal. "This greedy snake cannot be killed without proper planning. Because –

"In bad times, one should not abandon patience. With only proper planning the enemy can be easily defeated; with weapons, it is not easy. Even a weak person, who has planned properly cannot be conquered by the brave.

The crow said, " Now, tell, how will the mean snake be killed?"

The jackal said, "Go to the city where the king also resides. There, when the king or his minister or some rich person is not very alert, pick up his gold jewellery or necklace and drop it near the tree. Then, inorder to recover the jewellery, the snake will be killed as well."

After hearing this the crow couple immediately flew towards city as they wished. Reaching near a pond the she-crow saw that some King was busy in water-play, leaving necklaces, gold ornaments, pearl necklaces and other garments etc., near the pond. The she-crow picked-up one of those

ornaments and started flying towards her cave. The King's men seeing the she-crow taking the ornament, started following her. The she-crow threw the gold necklace in the snake's cave and sat at a far distance from that.

When the King's men after climbing the tree looked into the cave, the snake was seen seating with it's fang spread. They killed the snake with sticks, recovered the necklace and left for the palace. The crow couple also lived happily from that day.

मूर्खकच्छप-कथा

The Foolish Tortoise

सुहृदां हितकामानां न करोतीह यो वचः ।
स कूर्म इव दुर्बुद्धिः काष्ठाद् भ्रष्टो विनश्यति ॥

अस्ति कस्मिंश्चिज्जलाशये कम्बुग्रीवो नाम कच्छपः । तस्य च सङ्कटविकटनाम्नी मित्रे हंसजातीये परमस्नेहकोटिमाश्रिते, नित्यमेव सरस्तीरमासाद्य तेन सहानेकदेवर्षिमहर्षीणां कथाः कृत्वास्तमनवेलायां स्वनीडसंश्रयं कुरुतः ।

अथ गच्छता कालेनानावृष्टिवशात्सरः शनैः शनैः शोषमगमत् । ततस्तद् दुःखदुखितौ तावूचतु -- "भो मित्र! जम्बालशेषमेतत्सरः सञ्जातं, तत्कथं भवान्भविष्यतीति व्याकुलत्वं नो हृदि वर्तते ।"

तच्छ्रुत्वा कम्बुग्रीव आह -- "भो ! साम्प्रतं नास्त्यस्माकं जीवितव्यं जलाभावात् । तथाप्युपायश्चिन्त्यतामिति । उक्तञ्च" –

त्याज्यं न धैर्यं विधुरेऽअपि काले, धैर्यात्कदाचित्स्थितिमाप्नुयात्सः ।
जाते समुद्रेऽपि च पोतभङ्गे, सांयात्रिको वाञ्छति तर्त्तुमेव ॥

"अपरञ्च" --

मित्रार्थे बान्धवार्थे च बुद्धिमान् यतते सदा ।
जातास्वापत्सु यत्नेन जगादेदं वचो मनुः ॥

तदानीयतां काचिद् दृढरज्जुर्लघुकाष्ठं वा । अन्विष्यतां च प्रभूतजलसनाथं सरः, येन मया मध्यप्रदेशे दन्तैर्गृहीते सति युवां कोटिभागयोस्तत्काष्ठं मया सहितं संगृह्य तत्सरो नयथः ।

तावूचतु :-- "भो मित्र! एवं करिष्यावः । परं भवता मौनव्रतेन स्थातव्यम्, नो चेत्तव काष्ठात्पातो भविष्यति । तथानुष्ठिते,

गच्छता कम्बुग्रीवेणाधोभागे व्यवस्थितं किञ्चित्पुरमालोकितम् । तत्र ये पौरास्ते तथा नीयमानं विलोक्य, सविस्मयमिदमूचुः - "अहो, चक्राकारं किमपि पक्षिभ्यां नीयते, पश्यत! पश्यत!" ।

अथ तेषां कोलाहलमाकर्ण्य कम्बुग्रीव आह -- "भोः किमेष कोलाहलः?" इति वक्तमना अर्धोक्त एव पतितः, पौरैः खण्डशः कृतश्च ।

"The person who does not heed his well-wishers and friends, owing to his foolishness, meets the same destruction as the stupid tortoise who fell from the stick and died."

In a lake there lived a tortoise named Kambugreeva. Two swans, named Sankat and Vikat were his very close friends. Everyday the three would sit by the lake and talk about various devarshi, maharshi and so on, and when the sun set they would return to their homes.

After some days, because of lack of rain, the lake slowly started to dry up. The tortoise was very sad and worried. Seeing him the swans said "Friend! This lake has dried up. Now only swampy mud remains. Without water how shall we live? This thought is worrying us."

On hearing the swans, the tortoise said - "Now, due to the lack of water, my survival is not possible. Yet, you two should think about saving me. It is said that" –

"In bad times, one should not abandon patience. It is quite possible that with patience one can be delivered from the calamity. When the boat breaks in the middle of the sea, its owner does not leave patience and hope. On the contrary, he thinks of ways to reach the shore."

"In addition, Manu has said" –

"During bad times an intelligent man should make efforts to save his kith and kin from

the calamity. Through sincere efforts, it is possible to keep away trouble."

"You can get a strong rope or a small piece of stick. Search another lake that has plenty of water. I will hold the middle of rope or stick with my teeth, and you can hold the two ends and fly, taking me to the other lake."

The swans heard what Kambugreeva had to say. They said, "Friend we will do as you have said. But, in this situation you will have to be silent. If you are not silent you will fall from the stick."

After making the necessary arrangements, the swans were flying and Kambugreeva could see the town below. The people in the town were astonished and were shouting, "see! see! the birds are taking a circular thing and flying."

On hearing the people's din below, Kambugreeva said, "Friends! what is this noise ?" Even before he could complete that, he fell from the sky and the people cut him to pieces.

सिंह-शशाक-कथा

The Lion and the Rabbit

यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम्? ।
वने सिंहो मदोन्मत्तः शशकेन निपातितः ॥

कस्मिंश्चिद्वने भासुरको नाम सिंहः प्रतिवसति स्म । अथासौ वीर्यातिरेकान्नित्यमेवानेकान् मृगशशकादीन् व्यापादयन्नोपरराम । अथान्वेद्यस्तद्वनजाः सर्वे सारङ्गवराहमहिषशशकादयो मिलित्वा तमभ्युपेत्य प्रोचुः -- स्वामिन् किमनेन सकलमृगवधेन नित्यमेव, यतस्तवैकेनापि मृगेण तृप्तिर्भवति, तत्क्रियतामस्माभिः सह समयधर्मः । अध्यप्रभृति तवात्रोपविष्टस्य जातिक्रमेण प्रतिदिनमेको मृगो भक्षणार्थं समेष्यति । एवं कृते तव

तावत्प्राणयात्रा क्लेशं विनापि भविष्यति, अस्माकं च पुनः सर्वोच्छेदनं न स्यात् । तदेष राजधर्मोऽनुष्ठीयताम् ।

अथ तेषां तद्वचनमाकर्ण्य भासुरक आह -- "अहो सत्यमभिहितम भवाद्भिः । करं यदि ममोपविष्टस्यात्र नित्यमेव नैकेको मृगः समागमिष्यति तन्नूनं सर्वानपि भक्षयिष्यामि" ।

अथ ते तथेति प्रतिज्ञाय निवृतिभाजस्त्रव वने निर्भयाः पर्यटन्ति । एकश्च प्रतिदिनं जातिक्रमेण वृद्धो वा, वैराग्ययुक्तो वा, शोकग्रस्तो वा, पुत्रकलत्रनाशभीतो वा तेषां नध्यात्तस्य भोजनार्थं मध्याह्नसमये उपतिष्ठति ।

अथ कदाचिज्जातिक्रमाच्छशकस्यावसरः समायातः । स समस्तमृगप्रेरितोऽनिच्छन्नपि मन्दं मन्दं गत्वा तस्य वधोपायं चिन्तयन् वेलातिक्रमं कृत्वा व्याकुलितहृदयो यावद्गच्छति तावन्मार्गे गच्छता कूपः संदृष्टः । यावत्कूपोपरि याति

तावत्कूपमध्ये आत्मनः प्रतिबिम्बं ददर्श । दृष्ट्वा च तेन हृदयेन चिन्तितम् यद् -- भव्य उपायोऽस्ति । अहं भासुरकं प्रकोप्य स्वबुद्ध्याऽस्मिन्कूपे पातयिष्यामि ।

अथासौ दिनशेषे भासुरकसमीपं प्राप्तः । सिंहोऽपि वेलातिक्रमेण क्षुत्क्षामकण्ठः ।

कोपाविष्टः सक्कणी परिलिहन्नचिन्तयत् -- अहो प्रातराहाराय निःसत्त्वं वनं मया कर्तव्यम् । एवं चिन्तयतस्तस्य शशको मन्दं मन्दं गत्वा प्रणम्य तस्याऽग्रे स्थितः ।

अथ तं लतात्मा भासुरको भर्त्यन्नाह -- "रे शशाकाधम ! एकस्तावत्त्व लघुः प्राप्तः अपरतो वेलातिक्रमेण । तदस्मादपराधात् त्वां निपात्य, प्रातः सकलान्यपि मृगकुलान्युच्छेदयिष्यामि ।"

अथ शशकः सविनयं प्रोवाच --" स्वामिन् ! नापराधो मम, न चान्यमृगाणाम् । तच्छ्रूयतां कारणम् ।"

सिंह आह -- "सत्वरं निवेदय, यावन्मम् दंष्टान्तर्गतो न भवान्भवति" इति ।

शशक आह -- "स्वामिन् समस्तमृगैरद्य जातिक्रमेण मम लघुतरस्य प्रस्तावं विज्ञाय, ततोऽहं पञ्चशशकैः समं प्रेषितः । ततमाश्चाहमागच्छन्नन्तराले महता केनचिदपरेण सिंहेन क्षितिविवरान्निर्गत्याभिहितः --" रे ! कः प्रस्थिता यूयम् अभीष्टदेवतां स्मरत ।

ततो मयाभिहितम् -- "वयं स्वामिनो भासुरकसिंहस्य सकाशमाहारार्थं समयधर्मेण गच्छामः " ।

ततस्तेनाभिहितम् -- "यद्येवं तर्विं मदीयमेतद्वनम् । मया सह समयधर्मेण समस्तैरपि श्वापदैर्वर्तितव्यम् । चौररूपी स

भासुरकः । अथ यदि सोऽत्र राजा ततो विश्वासस्थाने चतुरः शशाकानत्र धृत्वा तमाहूय द्रुततरमागच्छ, येन यः कश्चिदावयोर्मध्यापराक्रमेण राजा भविष्यति" इति ।

ततोऽहं तेनादिष्टः स्वामिसकाशमभयागतः ।

ऐतद्वलाव्यतिक्रमकारणम् । तदत्र स्वामी प्रमाणम् ।

तच्छ्रुत्वा भासुरक आह - "भद्र! यद्येवं , तत्सत्वरं दर्शय मे तं चौरसिंहं, येनाहं मृगकोपं तस्योपरि क्षिप्त्वा स्वस्थो भवामि ।" उक्तञ्च

भूमिमित्रं हिरण्यम च विग्रहस्य फलत्रयम् ।

नास्त्येकमपि यद्येषां न त कुर्यात्छञ्चन ॥

यत्र न स्यात्फलं भूरि यत्र न स्यात्पराभवः ।

म तत्र मतिमान्युद्धं समुत्पाद्य समाचरेत् ॥

शशक आह --" स्वामिन् सत्यमिदम् । सवभूमिहितोः परिभवाच्च युद्ध्यन्ते क्षत्क्षियाः । परं स दुर्गाश्रयः , दुर्गान्निष्क्रम्य वयंतेन विषकम्भिताः । तो दुर्गस्थो दुःसाध्यो भवति रिपुः ।"

भासुरक आह -- "भोः ! किं तवानेन व्यापारेण ? दर्शय मे तं दुर्गस्थमपि ।"

शशक आह -- "यद्येवं तर्ह्यागच्छतु स्वामी ।" एवमुक्त्वाऽग्रे व्यवस्थितः । ततश्च तेनाऽऽगच्छता यः कूपो दृष्टोऽभूत्तमेव कूपमासाद्य भासुरकमाह -- "स्वामिन् ! कस्ते प्रतापं सोढुं समर्थः । त्वां दृष्ट्वा दूरतोऽपि चौरसिंहः प्रविष्टः स्वं दुर्गम् । तदागच्छ, येन दर्शयामि" इति ।
भासुरक आह -- "दर्शय मे दुर्गम्"

तदनु दर्शितस्तेन कूपः । ततः सोऽपि मूर्खः सिंहः कूपमध्ये आत्मप्रतिबिम्बं जलमध्यगतं दृष्ट्वा सिंहनादं मुमोच । ततः

प्रतिशब्देन कूपमध्याद् द्विगुणतरो नादः समुत्थितः । अथ तेन शत्रुं मत्वातमानं तस्योपरि प्रक्षिप्य , प्राणाः परित्यक्ताः । शशकोऽपि हृष्टमनाः सर्वमृगानानन्द्य , तैः प्रशास्यमानो यथासुखं तत्र वने निवसति स्म ।

When a person has intellect, he is powerful. Where is the power of a person who does not have an intellect?

The lion in the forest, proud of his power, was killed by a helpless rabbit.

In a forest there lived a lion by the name of Bhaasurak. Because he was so powerful he would kill many deer and rabbits but he was still not satisfied. One day, all the animals of the forest like the deer, boar, buffalo and rabbit got together and told the lion -- "Lord! What is the benefit in killing so many animals everyday -- because, actually you eat only one animal. Together, let us decide on a system. While you sit in your den one

of us, by rotation, will come to you and you can eat him. This way you will also be getting your food without any labour and the animals of the forest will not be destroyed collectively. Please follow this system.

After listening to these animals, Bhaasurak said, "What you are saying is right. But, if an animal does not reach my den everyday, then I shall kill and eat all of you. "

All animals agreed to this system and were able to fearlessly roam in the forest. One animal whether old, or who had renounced the good things in life, or one who was stricken with grief or one out of fear of the destruction of his children, would reach the lion's den in the afternoon everyday to be his food.

One day, after rotation, it was the turn of the rabbit. He was not willing to go, but because of the encouragement by the other animals

he was walking along slowly. He was thinking about destroying the lion and slowly and sadly walking towards the den. On the way he saw a well. He climbed the well and peeped into it. He saw his own reflection in the centre of the well.When he saw the reflection he thought "This is a fine way to kill the lion. With my intelligence I will make Bhaasurak angry and he will fall in the well."

The rabbit reached Bhaasurak when the sun was setting. Because of the delay, the hungry lion was parched in the throat. The angry lion licked both his lips with his tongue and decided that tomorrow he would kill all the animals in the forest. While he was thinking thus, the rabbit arrived, bowed to him and stood there.

On seeing the rabbit the lion turned red with anger and said "Rabbit! Firstly you are so small. Upon that you have reached here so late. Because of this offence of yours, I will

kill you today and tomorrow I shall kill all the other animals in the forest."

The rabbit replied humbly, "Lord, not my fault, nor of the other animals. I will tell you the reason for the delay."

The lion said, "Tell me quickly! Speak all that you want to before I take you inside my mouth."

The rabbit said, "By rotation it was my turn and because rabbits are so small, all the animals in the forest had sent five rabbits like me. While on the way a very powerful lion came out of his den, stopped us and said where are you people going. You can now remember your God."

After he spoke I replied, "We are all going to our Lord, Bhaasurak the Lion as per the system to be eaten by him."

After hearing him out, Bhaasurak said, "Dear, if what you have said is true, then

take me to that usurper lion immediately, so that the anger that I have accumulated for killing the deer shall be vented on the lion and I will feel better. It is also said that –

Territory, friend and gold are the three fruit of battle. Of these even if one (fruit) is not achieved then one should not fight at all. When there is no possibility of achieving the fruit and one's honour is not compromised, then one should neither be the cause of the fight nor take part in the fight.

The rabbit said, "Lord! what you are saying is right. The kshatriya warrior enters into a battle when the territory or honour is compromised. But your enemy, this lion, is protected in his den. He had come out of his den and stopped us. The enemy in the fort becomes invincible.

Then he said, "Is it true? This forest is mine. You all should be loyal to me. This Bhaasurak is a thief. If he is the king here, then leave four of you as security and bring

Bhaasurak immediately. Whichever of us is stronger will be the king and only he will eat the rabbits."

With the permission of that lion I have reached here. This is the cause of my delay. I have said all that I had wanted to. Now Lord, do as you wish.

The lion said, "How does it matter to you. If the lion is in his den, even then take me there."

"In that case my Lord, let us go," said the rabbit. He led the lion to the same well that he had seen on the way. Near the well he said to Bhaasurak, "Lord, how can a lion tolerate your radiance. Seeing you coming from afar, the usurper lion has entered his den. Come, I will show you."

Bhasurak said, "Show me his den."

Bhaasurak then peeped into the well and roared. There was a double echo from the

well. Seeing his own reflection the foolish lion thought that the enemy was in the well, and leaped into it. In the process he gave up his life.

All animals were happy with the death of the lion and the return of the rabbit. They honoured him and all the animals lived happily in the forest, thereafter.

बक-कर्कटक-कथा

The Stork and the Crab

"भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान् ।
अतिलौल्याद् बकः कश्चिन्मृतः कर्कटग्रहात् ॥"

अस्ति कस्मिंश्चिद्वनप्रदेशे नानाजलचरसनाथं महत्सरः । तत्र च कृताश्रयो बक एको वृद्धभावमुपगतो मत्स्यान् व्यापादयितुमसमर्थः । ततश्च क्षुत्क्षामकण्ठः सरस्तीर उपविष्टो मुक्ताफलप्रकरसदृशैरश्रुप्रवाहैर्धरातलमभिषिञ्चन् रूरोद । एकः कुलीरको नानाजलचरसमेतः समेत्य तस्य दुःखेन दुःखितः सादरमिदमूचे -- "माम! किमद्य त्वया नाहारवृत्तिरनुष्ठीयते । केवलमश्रुपूर्णनेत्राभ्यां स निःश्वासेन स्थीयते ।" स आह -- "वत्स सत्यमुपलक्षितं भवता, मया हि मत्स्यादनं प्रति

परमवैराग्यतया सांप्रतं प्रायोपवेशनं कृतम् , तेनाहं समीपगतानपि मत्स्यान्न भक्षयामि ।"

कुलीरकस्तच्छ्रु त्वा प्राह -- "माम! किं तद्वैराग्यकारणम् ?"

सप्राह -- "वत्स! अहमस्मिन्सरसि जातो वृद्धिं गतश्च । तन्मयैतच्छ्र तं यद् द्वादशवार्षिक्यानावृष्टिः संपद्यते लग्ना ।"

कुलरीक आह -- "कस्मात्तच्छ्रतम् ?"

बक आह -- "दैवज्ञमुखात्। एष शनैश्चरो हि रोहिणीसकटं भित्त्वा भौमं शुक्रं च प्रयास्यति ।" उक्तञ्च वराहमिहिरेण –

यदि भिन्ते सूर्यसुतो रोहिण्याः शकटमिह लोके ।
द्वादशवर्षाणि तदै नहि वर्षति वासवो भूमौ ॥

तथा च --

प्राजापत्ये शकचे भिन्ने कृत्वेव पातकं वसुधा ।

भस्मामास्थिषकलकीर्णा कापालिकमिव व्रतं धत्ते ॥

तथा च --

रोहिणीशकटमर्कनन्दनश्चेद्भिनत्ति रुधिरोऽथवा शशी ।

किं वदामि तदनिष्टसागरे सर्वलोकमुपयाति संक्षयम् ॥

रोहिणीशकटमध्यसंस्थिते चन्द्रमस्य शरणीकृता जनाः ।

क्वापि यान्ति शिशुपाचिताशनाः सूर्यतप्तभिदुराम्बुपायिनः ॥

तदेतत्सरः स्वल्पतोयं वर्तते, शीघ्रं शोषं यास्यति । अस्मिञ्छुष्के यैः सहाहं वृद्धिं गतः सदैव क्रीडितश्च ते सर्वे तोयाभावान्नाशं यास्यन्ति; तत्तेषां वियोगं द्रष्टुमसमर्थः । तेनैतत्प्रायोपवेशनं कृतम् । सांप्रतं सर्वेषां स्वल्पजलाशयानां जलचरा गुरुजलाशयेषु स्वस्वजनैर्नीयन्ते । केचिच्च मकरगोधाशिशुमारजलहस्तिप्रभृतयः स्वयमेव गच्छन्ति । अत्र

पुनः सरसि ये जलचरास् ते निश्चिन्ताः सन्ति । तेनाहं विशेषाद्दोदिमि, यद् बीजशेषमात्रमप्यत्र नोद्धरिष्यति ।"

ततः स तदाकर्ण्यान्येषामपि जलचराणां तत्तस्य वचनं निवेदयामास । अथ ते सर्वैभयत्रस्तमनसो सत्स्यकच्छपप्रभृतयस्तमभ्युपेत्य पप्रच्छुः -- "माम! अस्ति कश्चिदुपायो येनास्माकं रक्षा भवति ?"

बक आह -- "अस्तस्य जलाशयस्य नातिदूरे प्रभूतजलसनाथं सरः । पद्मिनीखण्डमण्डितं यच्चतुवि शत्यापि वर्षाणामनावृष्टया न शोषमेष्यति । तद्यदि मम पृष्ठं कश्चिदारोहति तदहं तं तत्र नयामि ।"

अथ ते तत्र विश्वासमापन्नाः "तात, मातुल, भ्रातः ! "इति ब्रुवाणा अहं पूर्वमहं पूर्वम् , इति समन्तात्परितस्थुः । सोऽपि दुष्टाशयः क्रमेण तान् पृष्ठे आरोप्य जलाशयस्य नातिदूरे शिलां

समासाद्य तस्यामाक्षिप्य स्वाच्छया भक्षयित्वा भूयोऽपि दलासयं समासाद्य जलचराणां मिथ्यावार्तासन्देशकैर्मनांसि रञ्जयन्नित्यमेवाहारवृत्तिमकरोत् ।

अन्यस्मिन्दने च कुलीरकेणोक्तः -- " माम! मया सह ते प्रथमः स्नेहसंभाषः सञ्जातः तत्किं मां परित्यज्यान्नयसि ? तस्मादद्य मे प्राणत्राणं कुरु ।"

तदाकर्ण्य सो ऽ पि दुष्टाशयश्चिन्तितवान् -- "निर्विण्णो ऽ हं मत्स्यमांसादनेन, तदेद्यैनं कुलीरकं व्यञ्जनस्थाने करोमि ।" इति विचिन्त्य तं पृष्टे समारोप्य तां वध्यशिलामुद्दिश्य प्रस्थितः । कुलीरकोऽपि दूरादेवास्थितपर्वतं शिलाश्रयमवलोक्य मत्स्यास्थीनि परिज्ञाय तमपृच्छत् -- "माम! कियद् दूरे स जलाशय ? मदीयभारेणातिश्रान्तस्त्वम् तत्कथय ?"

सोऽपि मन्दधीर्जलचरोऽयं स्तले न प्रभावतीति मत्वा सस्मितमिदमाह -- "कुलीर ! कुतयोऽन्यो जलाशयः ? मम प्राणयात्रेयम् । तस्मात्स्मर्यतात्मनोऽभीष्टदेवता, तवामप्यसयां शिलायां निक्षिप्य भक्षयिष्यामि ।" इत्युक्तवति तस्मिन् स्ववदनदंशद्वयेन मृणालनालधवलायां मृदुग्रीवायां गृहीतो मृतश्च ।

अथ स तां बकग्रीवां समादाय शनैः शनैस्तज्जलाशयमाससाद । ततः सर्वैरेव जलचरैः पृष्टः -- "भोः कुलीरक! किं निवृत्तस्त्वम् ? स मातुलोऽपि नायातः । तत्किं चिरयति वयं सर्वे सोत्सुकाः कृतक्षणास्तिष्ठामः ।"

एवं तैरभिहिते कुलीरकोऽपि विहस्योवाच - "मूर्खाः! सर्वे जलचरास्तेन मिथ्यावादिना वञ्चयित्वा नातिदूरे शिलातले प्रक्षिप्य भक्षिताः । तन्ममायुःशेषतया तस्य

विश्वासघातकस्याभिप्रायं ज्ञात्वा ग्रीवयेमानीताः तदलं संभमेण, अधुना सर्वजलचराणां क्षेमं भविष्यति । "

"Having eaten fish -- large, small and medium sized, the greedy stork died by the bite of a crab."

In a forest there was a lake in which lived many marine creatures. One of its residents was an old stork who was no longer capable of killing fish. Hence, one day, oppressed by hunger he sat on the bank of the lake copiously shedding tears enough to irrigate the land. A crab along with some marine animals were pained to see the weeping stork. The crab asked him -- "My dear, you have not made any arrangement for your meal today, you have only been shedding tears and sitting quietly, what is the matter?

He said, "Son, you have judged correctly. After eating all these fish I am atoning my sins, renouncing the world and shall give up

my life. I am not eating even the fish that are near me."

On hearing this, the crab asked, "My dear, why are you renouncing the world?"

Said the stork, "Son! I was born in this lake and have grown old here. I have heard that soon the twelve-year long famine will take place."

The crab asked, "From whom have you heard this?"

The stork replied, "From some soothsayers. Saturn will enter the constellation containing of Rohini and will be in conjunction with Mars and Venus. The Sage Varahamihiracharya had said –

If Saturn enters the cart-like constellation containing Rohini, then for twelve years Indra will stop the rain on earth.

Thus –

When Rohini's constellation is exposed, the earth will feel guilty of committing the sin. Hence, to atone the sin, the earth will reduce itself to ash and bone during the drought.

And also, --

If any of these, Saturn, Mars or Moon are able to enter the cart-like constellation containing Rohini then a veritable ocean of disaster will destroy the entire universe. If the Moon enters the constellation then the people will become totally helpless and in some places even eat their own young ones. In some places the strong rays of the sun will render the water unfit for drinking."

As it is this lake has very little water, and if there is a drought it will dry up shortly. When this lake, where I have spent my childhood and now reached old age, dries up then all the marine life will end due to lack of water. I cannot bear to see their

destruction. Therefore, today, I have decided to fast unto death. At this point in time all small marine life from small lakes are being transported by the larger marine animals to bigger lakes. The bigger marine animals like crocodiles, big lizards and so on are themselves moving to deeper lakes. But, look, the residents of this lake are doing nothing and moving around without a worry. This is the main cause of my tears; that no one in this lake shall survive.

The crab listened to the stork, understood the seriousness and shared it with all the other residents of the lake. On hearing the news of the impending drought all the fish, the tortoises etc., got scared and went to the stork and asked, "Is there any way by which the lives of the residents of the lake can be saved?"

Said the stork, "Near this lake there is another very deep lake. Owing to the abundance of lotus flowers it cannot dry up

even after twenty-four years of drought. If any one of you can climb on my back, then I can take him to that lake."

All the marine animals of the lake believed the stork. Addressing him as "Father, Maternal Uncle and Brother, they gathered round the stork and pleaded with him, "Take me there, first!"

With deep malice in him the stork would carry the little animals and drop them at a rock nearby and after eating them at leisure, return to the lake and tell them concocted stories. This became his way of life.

One day the crab told the stork, "Dear, your first conversation was with me. Then why are you taking along all others to the new lake but not me. Please, sir, protect me."

When the stork heard the crab, he thought that, yes, eating fish daily has become so boring, instead I will eat the crab today.

Having decided thus he took the crab on his back and flew towards the rock. The crab saw that at a distance there was a rock with bones piled up like a hill and immediately understood that they were fish-bones. He said to the stork, "Dear, how far is the lake, yet? I feel that you are now tired of my weight."

On hearing this, the stork thought that the foolish crab is not powerful on land (than in water) and laughed cockily, "Crab! where is the other lake? This is now my livelihood. Now you can remember your dear God as I am going to drop you on this rock and eat you up. "Just as the stork was saying this, the crab bit the soft smooth neck with both his jaws and killed him.

The crab carrying the broken neck of the stork, slowly trudged towards the lake. When the other marine animals saw him they said, "O Crab! Why have you returned?

Even Uncle Stork has not come back. We are all ready and waiting for him."

When the crab heard these residents of the lake talking thus, he laughed and said, "You fools! That liar, that cheat would take all the animals a little far from here, drop them on the rock and eat them. I still have some more time to live, therefore, I somehow understood his plan, killed him and have brought his neck along. Now, we need not fear anyone. All of us marine creatures will live well."

बक-नकुल-कथा

The Stork and the Mongoose

उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत् ।

पश्यतो बकमूर्खस्य नकुलेन हता बकाः ॥

अस्ति कस्मिंश्चिद्वनोद्देशे बहुबकसनाथो वटपादपः । तस्य कोटरे कृष्णसर्पः प्रतिवसति स्मः । स च बकबालकानजातपक्षानपि सदैव भक्षयन् कालं नयति स्मः ।

अथैको बकस्तेन भक्षितान्यपत्यानि दृष्ट्वा शिशुवैराग्यात्सरस्तीरमासाद्य वाष्पपूरितनयनोऽधोमुखस्तिष्ठति । तञ्च तादृक्चेष्टितमवलोक्य कुलीरकः प्रोवाच -- "माम! किमेवं रुद्यते भवताद्य ?

स आह -- "भद्र! किं करोमि ? मम मन्दभाग्यस्य बालकाः कोटरनिवासिना सर्पेण भक्षिताः । तद् दुःखदुःखितो रोदिमि । तत्कथय मे यद्यस्ति कश्चिदुपायस्तद्विनाशाय ।

तदाकर्ण्य कुलीरकश्चिन्तयामास -- "अयं तावदस्मज्जातिसहजवैरी।अतस्तत्तथा सत्यानृतमुपदेशं प्रयच्छामि, यथान्येऽपि सर्वे बकाः सक्षयमायान्ति ।" । उक्तञ्च --

नवनीतसमां वाणीं कृत्वा चित्तं तु निर्दयम् ।
तथा प्रबोध्यते शत्रुः सान्वयो म्रियते यथा ॥

आह च -- "माम! यद्येवं तन्मत्स्यमांसखण्डानि नकुलविलद्वारात्सर्पकोटरं यावत्प्रक्षिप, यथा नकुलस्तन्मार्गेण गत्वा तं दुष्टसर्पं विनाशयति ।"

अथ तथानुष्ठिते मत्स्यमांसानुसारिणा नकुलेन तं कृष्णसर्पं निहत्य तेऽपि तद् वृक्षाश्रयाः सर्वे बकाः शनैः शनैर्भक्षिताः ।

An intelligent person thinks beforehand about both the success and failure of an action. The mongoose killed all the storks because they did not assess the gain and loss.

In a forest there was a banyan tree in which lived many families of storks. A snake lived in the hollow of that tree. The snake would kill and eat the young and newborn storks and live happily.

One day, on seeing the young ones being consumed by the snake, and in great grief over the dead children, the stork went to a lake and with tears in his eyes sat there sadly. Seeing the stork in such melancholy, a crab asked, "Dear Sir. Why are you crying thus, today?"

On hearing the crab, the stork said, "Dear! what am I to do? My unfortunate children have been eaten by the snake that lives in the hollow of the tree. Can you tell me of some way to destroy the snake?"

The crab thought, "The stork is a sworn enemy of us crabs. Hence, I will cleverly suggest something that will destroy all the storks."

With a cruel stone-heart but sweet and gentle words, the enemy should be got convinced in such a way that the enemy is destroyed completely.

The crab told the stork, "Dear! If it is true, then carry some flesh of fish from burrow of a mongoose and drop it near the hollow where the snake lives. The mongoose will covet the fish and in the process kill the snake in the hollow."

When this was done, the mongoose came in search of the flesh of the fish. Not only did he kill the snake; the mongoose gradually killed all the stork residing in the tree.

ब्राह्मणचौरपिशाच-कथा

The Brahmin, Thief And The Demon

शत्रवोऽपि हितायैव विवदन्तः परस्परम् ।
चौराण जीवितं दत्तं राक्षसेन तु गोयुगम् ॥

अस्ति कस्मिंश्चिदधिष्ठाने दरिद्रो द्रोणनामा ब्राहमणः प्रतिग्रहधनः, सततं विशिष्टवस्त्रानुलेपनगन्धमाल्यालङ्कार-ताम्बूलादिभोगपरिवजितः, प्ररूढकेशश्मश्रुनखरोमेपचितः, शीतोष्णवातवर्षादिभिछ परिशोपितशरीरः । तस्य च केनापि यजमानेनानुकम्पया शिशुगोयुगं दत्तम् । ब्राहमणेन च बालभावादारम्य याचितघृततैलयवसादिभिः सम्बर्ध्य सुपुष्टम कृतम् ।

तच्च दृष्ट्वा सहसैव कश्चिच्चौरश्चिन्तितवान् - "अहमस्य ब्राहमणस्य गोयुगमिदमपहरिष्यामि" इति निश्चित्य निशायां बन्धनपाशं

गृहीत्वा यावत्प्रस्थितस्तावदर्धमार्गे प्रवरलतीक्ष्णदन्तपङ्क्तिः, उन्नतनासावंशः, प्रकटरक्तान्तनयनः, उपचितस्नायुसन्ततगात्रः, शुष्ककपोलः, सुहुतहुतवहपिङ्गलश्मश्रुकेशशरीरः कश्चिद् दृष्टः । दृष्ट्वा च तं तीव्रभयत्रस्तोऽपि चौरोऽब्रवीत् "को भवान् ?" इति ।

स आह - "सत्यवचनोऽहं ब्रह्मराक्षसः । भवानप्यात्मानं निवेदयतु ।"

सोऽब्रवीत् -- "अहं क्रूरकर्मा चौरो, दरिद्रब्राहमणस्य गोयुगं हर्तुं प्रस्थितोऽस्मि ।"

अथ जातप्रत्ययो राक्षसोऽब्रवीत् -- "भद्र! षष्ठाह्नकालिकोऽहम् । अतस्तमेव ब्राहमणद्य भक्षयिष्यामि । तत्सुन्दरमिदम् । एककार्यावेलायाम् ।"

अथ तौ तत्र गत्वैकान्ते कालमन्वेषयन्तौ स्थितौ ।

प्रसुप्ते च ब्राह्मणे तद्भक्षणार्थं प्रस्थितं राक्षसं दृष्ट्वा चौरोऽब्रवीत् -
- "भद्र ! नैष न्यायः । यतो गोयुगे मयाऽपहृते पश्चात्त्वमेनं
भक्षय ।"

सोऽब्रवीत् - "कदाचिदयं ब्राह्मणो गोशब्देन बुध्यते
तदानर्थकोऽयं ममारम्भः स्यात् ।"

चौरोऽप्यब्रवीत् -- "तवापि यदि भक्षणायोपस्थितस्यान्तरे
एकोऽप्यन्तरायः स्यात्, तदाहमपि न शक्नोमि गोयुगमपहर्तुम् ।
अतः प्रथमं मयापहृते गोयुगे पश्चात्त्वया ब्राह्मणो
भक्षयितव्यः।"
इत्थं चाहमहमिकया तयार्विवदतोः समुत्पन्ने द्वैधे प्रतिरववशाद्
ब्राह्मणो जजागार ।

अथ तं चौरोऽब्रवीत् -- "ब्राह्मण ! त्वामेवायं राक्षसो
भक्षयितुमिच्छति" इति ।

राक्षसोऽप्याह -- "ब्राह्मण ! चौरोऽयं गोयुगं तेऽपहर्तुमिच्छति।"

एवं श्रुत्वोत्थाय ब्राह्मणः सावधाने भूत्वेष्टदेवतामन्त्रध्यानेनात्मानं राक्षसाद्दूर्णलगुडेन च चौराद् गोयुगं ररक्ष ।

An enemy can also become a well-wisher. Owing to the argument the demon saved the brahmin's pair of calves.

In a town there lived an extremely poor brahmin by the name of Drona. His livelihood depended on people's charity and alms. He could never enjoy good clothes, beauty aids, perfumes, ornaments, betel, etc. His beard, moustache and nails were always untrimmed. Summer, rains and inclement weather had made his body emaciated. A man performing a yagya noticed the abject penury of the brahmin and gifted him with a

pair of calves. Right from the time the calves were young, the brahmin would collect oil, ghee, grass, etc and feed the calves and the calves soon grew up and became strong.

A thief noticed the brahmin's calves and decided "I will steal this Brahman's pair of calves". During the night, he collected a rope and left his home with the intention of stealing the calves. Half way down the road he saw a ferocious looking person with a row of sharp teeth, upraised nose, large red eyes, large veins showing on his body, lean face, and flame-coloured beard and moustache. Looking at this person, the thief got scared. Yet, he mustered enough courage and asked this person, -- "Who are you?"

The person answered, -- "I am a brahmin-devouring demon by the name of Satyavachan. Please introduce yourself."

The thief replied, -- "I am a thief by the name of Kroorkarma. I have started from home in order to steal the pair of calves of the poor

brahmin."

Reposing his trust in the thief, the demon said, "Friend! I have not eaten since six days. I shall now eat the brahmin. Really good! We both have the same kind of work."

Both reached the brahmin's house and waited at a quiet spot for the right moment.

Watching him sleep, the demon with the intention to eat the brahmin, moved towards him. The thief called out, -- "Sir, this is not right. You eat the brahmin after I have stolen and taken away the calves."

The demon said, -- "If the brahmin wakes up from the noise of the calves then for me all is in vain."

The thief said, -- "While you are eating the brahmin if some hurdle comes our way then I will not be able to steal the calves. Therefore, I will take the calves first, then you eat the brahmin."

Their argument increased, both were opposing each other and in the midst of this discussion the brahmin woke up.

On seeing the brahmin awake, the thief said, "O brahmin! this demon wants to eat you."

Promptly, the demon said, "O brahmin, this thief wants to steal the pair of calves."

On hearing both of them the brahmin stood up and became alert, and remembered God. By remembering God, he was able to save himself from the demon. He then picked up a stick and saved his calves from the thief.

लोहतुला-वणिक्पुत्र-कथा

The Weighing Scales and the Merchant's Son

तुलां लोहस्हस्त्रस्य यत्र खादन्ति मूषिकाः ।
राजंस्तत्र हरेच्छ्येनो बालकं नात्र संशयः ॥

अस्ति कस्मिंश्चिदधिष्ठाने जीर्णघनो नाम वणिक्पुत्रः । स च विभवक्षयाद्देशान्तरगमनमना व्यचिन्तयत् –

यत्र देशेऽथवा स्थाने भोगा भुक्ताः स्ववीर्यतः ।
तस्मिन्विभवहीनो यो वसेत्स पुरुषाधमः ॥ तथा च --

येनाहङ्कारयुक्तेन चिरं विलसितं पुरा ।
दीनं वसति तत्रैव यः परेषां स निन्दितः ॥

तस्य च गृहे लोहभारघटिता पूर्वपुरुषोपार्जिता तुलाऽऽसीत् ।

तां च कस्यचिच्छ्रेष्टिनो गृहे निक्षेपभूतां कृत्वा देशान्तरं प्रस्थितः । ततः सुचिरं कालं देशान्तरं यथेच्चया भ्रान्त्वा पुनः स्वपुरमागत्य तं श्रेष्ठिनमुवाच -- "भोः श्रेष्ठिन्! दीयतां मे सा निक्षेपतुला । "स आह -- "भो! नास्ति सा त्वदीया तुला; मूषिकेर्भक्षिता" इति ।

जीर्णधन आह -- "भो श्रेष्ठिन्! नास्ति दोषस्ते, यदि मूषिकैर्भक्षितेति । ईद्दगेवायं संसारः । न किञ्चिदत्र शाश्वतमस्ति । परमहं नद्यां स्नानार्थं गमिष्यामि, तत्त्वमात्मीयं शिशुमेनं धनदेवनामानं मया सब स्नानोपकरणहस्तं प्रेषय" इति ।

सोऽपि चौर्यभयात्तस्य शङ्कितः स्वपुत्रमुवाच -- "वत्स ! पितृव्योऽयं तव स्नानार्थं यास्यति, तद् गम्यतामनेन सार्धं स्नानोपकरणमादाय" इति ।

अहो, साध्विदमुच्यते –

न भक्त्या कस्यचित्कोऽपि प्रियं प्रकुरुते नरः ।

मत्त्वा भयं प्रलोभम वा कार्यकारणमेव वा ॥

तथा च –

अत्यादरो भवेद्यत्र कार्यकारणवर्जितः ।

तत्राशङ्का प्रकर्तव्या परिणामे सुखावहा ॥

अथासौ वणिक्शिशुः स्नानोपकरणमादाय प्रहृष्टमनास्तेना-भ्यागतेन सह प्रस्थितः ।

तथानुष्टिते स वणिक् स्नात्वा तं शिशुं गिरिगुहायां प्रक्षिप्य, तद् द्वारं बृहच्छिख्याच्छाद्य सत्वरं गृहमागतः । पृष्टश्च तेन वणिजा -- "भो ! अभ्यागत ! कथ्यतां कुत्र मे शिशुर्यस्त्वया सह नदीं गतः ?" इति ।

स आह -- "नदीतटात्स शयेनेन हृतः " इति ।

श्रेष्ठ्याह -- "मिथ्यवादिन्! किं क्वचिच्छ्येनो बालं हर्तुं शक्नोति ? तत्समर्पय मे सुतम् । अन्यथा रागकुले निवेदिष्यामि" इति ।

स आह -- "भोः सत्यवादिन् ! यथा श्येनो बालं न नयति, तथा मूषिका अपि लोहभारघचितां तुलां न भक्षयन्ति, तदर्पय मे तुलां, यदि दारकेण प्रयोजनम् ।"

एवं तौ विवदमानौ द्वावपि राजकुलं गतौ । तत्र श्रेष्ठी तारस्वरेण प्रोवाच -- "भो ! अब्रह्मण्यम् ,अब्रह्मण्यम्! मम शिशुरनेन चौरेणापहृतः ।"

अथ धर्माधिकारिणस्तमूचुः -- "भोः! समर्प्यतां श्रेष्ठिसुतः " ।

स आह -- "किं करोमि, पश्यतो मे नदीतटांच्छ्येनेनापृहतः शिशुः" ।

तच्छ्रत्वा ते प्रोचुः -- "भोः! न सत्यमभिहितं भवता, किं श्येनः शिशुं हर्तुं समर्थो भवति"?

स आह -- "भो भोः! श्रूयतां मद्वचः –

तुलां लोहसहस्रस्य यत्र खादन्ति मूषिकाः ।
राजंस्तत्र हरेच्छ्येनो बालकं नात्र संशयः ॥

ते प्रोचुः -- "कथमेयतत् "?

ततः स श्रेष्ठी सभ्यानामग्रे आदितः सर्वं वृत्तान्तं निवेदयामास । ततस्तैर्विहस्य द्वावपि तौ परस्परं संबोध्य तुला - शिशुप्रदानेन सन्तोषितौ ।

Where rats can devour a scale made of solid iron, then, a falcon can fly away with a boy -- there should be no doubt about it.

In a certain place lived a businessman's son by the name of Jeernadhan. Owing to bad financial condition, he thought of going abroad –

No one can be more lowly than the person, who, has earned and enjoyed the luxuries of life in a country or town, continues to live there when his financial condition has become poor.

And

Where in the past one has lived with self respect and enjoyed life, and then continues to stay on there during financially bad days, then, he falls in the esteem of other people. Other people look down on such a person.

There was a weighing scale that his ancestors had got made from solid iron. He kept the iron scales as security with a money lender and embarked on his journey to foreign lands. After a long time, when he had earned enough in various places, he returned to his hometown and asked the money lender, -- "O Respected Sir, please return my scales that were kept as security with you."

The money lender replied, -- "O Sir, your scales do not exist any longer. They have been eaten away by rats."

Jeernadhan said -- "O Respected Sir, its not your fault, since the rats ate away. The world is such. Nothing is permanent. I am going to the river for a bath. Will you please send your son, Dhandeva, with me to carry my bathing paraphernalia?

The money-lender, afraid of thieves, told his son - "Son! This uncle of yours is going for a bath. Go with him and carry his bathing paraphernalia."

Well, it is rightly said, --

"In the absence of fear, greed and gain, no one would honestly do good to others." In addition –

"If great honour is being given without any apparent reason, then a person should be very alert."

In accordance with the father's instructions, the son (Dhandev) went alongwith Jeernadhan, carrying the bathing paraphernalia.They reached the river bank, and after bathing, Jeernadhan hid the moneylender's son in a cave and shut the entrance to the cave with a huge stone. Then he returned to the town.

Seeing Jeernadhan returning alone, the money lender asked, -- "O dear Sir! Where is my son who went along with you?"

He answered, -- "From the river bank, a falcon took your son and flew away."

The money lender said, -- "Liar, can a falcon fly away with a boy? Bring back my son, otherwise I will move the court."

Jeernadhan said (sarastically), - "O Truthful Sir, if falcon's cannot take away a boy, then rats cannot eat a solid scale. If you want your son back, then return my weighing scale to me."

Arguing thus, both reached the court. On reaching the court, the money lender said in a high pitch, -- "Your honour! Great wrong has been committed. This man has stolen my son."

On hearing his cries the judges said, - "O businessman! Restore the son to the money lender."

The businessman said, -- "What can I do? I saw a falcon take away the boy from the riverbank."

On hearing him, the judges said, -- "What you say does not appear to be true. Is a falcon capable of taking away a boy?"

Then the businessman pleaded, "Sirs, Please listen to me. –

Where rats can devour a scale made of solid iron, then, a falcon can fly away with a boy – there should be no doubt about it.

The judges said, "How come?"

The respected businessman narrated from the start. The judges listened and made them understand. The boy and the scales were exchanged and the businessman and the moneylender were satisfied.

धर्मबुद्धि-पापबुद्धि कथा

Dharmabuddhi and Paapbuddhi

धर्मबुद्धिः कुबुद्धिश्च द्वावेतौ विदितौ मम ।
पुत्रेण व्यर्थपाण्डित्यात् पिता धूमेन घातितः ॥

कस्मिंश्चिदधिष्ठाने धर्मबुद्धिः पापबुद्धिश्चेति द्वे मित्रे प्रतिवसतः स्म । अथ कदाचित्पापबुद्धिना चिन्तितम् -- "अहं तावन्मूर्खो दारिद्रयोपेतश्च । तदेनं धर्मबुद्धिमादाय देशान्तरं गत्वास्याश्रयेणार्थोपार्जनं कृत्वैनमपि वञ्चयित्वा सुखी भवामि ।"

अथान्यस्मिन्नहनि पापबुद्धिधर्मबुद्धि प्राह -- "भो मित्र ! वार्द्धकमावे किं त्वमात्मविचेष्टितं स्मरिष्यसि ? देशान्तरमदृष्ट्वा कां शिशुजनस्य वार्तां कथयिष्यसि ? उक्तञ्च—

देशान्तरेषु बहुविधभाषावेषादि येन न ज्ञातम् ।

भ्रमता धरणीपीठे तस्य फल जन्मनो व्यर्थम् ॥

तथा च –

विद्यां वित्तं शिल्पं तावन्नाप्नोति मानवः सम्यक् ।

यावद् व्रजति न भूमौ देशद्देशान्तरं हृष्टः ॥

अथ तस्य तद्वचनमाकर्ण्य प्रहृष्टमनास्तेनैव सह गुरुजनानुज्ञातः शुभेऽनि देशान्तरं प्रस्थितः । तत्र च धर्मबुद्धिप्रभावेण भ्रमता पापबुद्धिना प्रभूततरं वित्तमासादिम् । ततश्च द्वावपि तौ प्रभूतोपार्जितद्रव्यौ प्रहृष्टौ स्वगृहं प्रत्यौत्सुक्येन निवृत्तौ । उक्तञ्च

प्राप्तवाद्यार्थशिल्पानां देशान्तरनिवासिनाम् ।

क्रोशमात्रोऽपि भूभागः शतयोजनवद्भवेत् ॥

अथ स्वस्थानवर्तिना पापबुद्धिना धर्मबुद्धिरभिहितः -- "भद्र ! न सर्वमेतद्धनं गृहं प्रति नेतुं युज्यते , यतः कुटुम्बिनो बान्धवाश्च

प्रार्थयिष्यन्ते । तदत्रैव वनगहने क्वापि भूमौ निक्षिप्य किञ्चिन्मात्रमादाय गृहं प्रविशावः । भूयोऽपि प्रयोजने सञ्जाते तन्मात्रं समेत्यास्मात्स्थानान्नेष्यावः । उक्तञ्च –

न वित्तं दर्शयेत्प्राज्ञः कस्यचित्स्वल्पमप्यहो! ।
मुनेरपि यतस्तस्य दर्शनाच्चलते मनः ॥

तथा च –

यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैर्भुवि ।
आकाशे पक्षिभिश्चैव तथा सर्वत्र वित्तवान् ॥

तदाकर्ण्य धर्मबुद्धिराह - "भद्र ! एवं क्रियताम् ।" तथानुषठिते द्वावपि तौ स्वगृहं गत्वा सुखेन संस्थितवन्तौ । अथान्यस्मिन्नहनि पापबुद्धिर्निशीथेऽटव्यां गत्वा तत्सर्वं वित्तं समादाय गर्त्तं पूरयित्वा स्वभवनं जगाम । अथाऽन्येद्युर्धर्मबुद्धिं समभ्येत्य प्रोवाच -- " सखे ! बहुकुटुम्वा वयं

वित्ताभावात्सीदामः । तद्गत्वा तत्र स्थाने किञ्चिन्मात्रं धनमानयावः ।"

सोऽब्रवीत् -- "भद्र ! एवं क्रियताम् ।"

अथ द्वावपि गत्वा तत्स्थानं यावत्खनतस्तावद्रिक्तं भाण्डं दृष्टवन्तौ । अत्रान्तरे पापबुद्धिः शिरस्ताडयन् प्रोवाच -- "भो धर्मबुद्धे ! त्वया हृतमेतद्धनं नान्येन, यतो भूयोऽपि गर्त्तापूरणं कृतम् । तत्प्रयच्छ मे तस्याधर्म् । अथवाहं राजकुले निवेदिष्यामि । स आह -- " भो दुरात्मन् ! मैवं वद, धर्मबुद्धिः खल्वहम् । नैतच्चौरकर्म करोमि । उक्तञ्च –

मातृवत्परदाराणि परद्रव्याणि लोष्टवत् ।
आत्मवत्सर्वभूतानि वीक्ष्यन्ते धर्मबुद्धयः ॥

एवं द्वावपि तौ विवदमानौ धर्माधिकरणं गतौ प्रोचतुश्च परस्परं दूषयनतौ ।

अथ धर्माधिकरणाधिष्ठितपुरुषौर्दिव्यार्थे यावन्नियोजितौ, तावत्पापबुद्धिराह -- "अहो ! न सम्यग्दृष्टाऽयं न्यायः । उक्तञ्च –

विवादेऽन्विष्यते पत्रं तदभावेऽपि साक्षिणः ।
शाक्ष्यभावात्ततो दिव्यं प्रवदन्ति मनीषिणः ॥

तदये विषये मम वृक्षदेवताः साक्षीभूतांस्तिष्ठन्ति । ता अप्यावयोरेकतरं चौरं साधुं वा कथयिष्यन्ति । अथ तैः सर्वैरभिहितम् -- " भोः ! युक्तमुक्त भवता । उक्तञ्च –

अन्त्यजोऽपि यदा साक्षी विवादे सम्प्रजायते ।
न तत्र विद्यते दिव्यं किं पुनर्यत्र देवता ॥

तदस्माकमप्यत्र विषये महत्कौतूहलं वर्तते । प्रत्यूषसमये युवाभ्यामप्यस्माभिः सह तत्र वनोद्देशे गन्तव्यम् " इति ।

एतस्मिन्नन्तरे पापबुद्धि स्वगृहं गत्वा स्वजनकमुवाच -- " तात ! प्रभूतोऽयं मयार्थो धर्मबुद्धेश्चोरितः । स च त्व वचनेन परिणतिं गच्छति, अन्यथास्माकं प्राणैः सह यास्यति ।"

स आह -- "वत्स ! द्रुतं वद् , येन प्रोच्य तद् द्रव्यं स्थिरतां नयामि ।"

पापबुद्धिराह -- "तात ! अस्ति तत्प्रदेशे महाशमी ।तस्यां कोटरमस्ति । तत्र त्वं साम्प्रतमेव प्रविश । ततः प्रभाते यदाहं सत्यश्रावणं करोमि, तदा त्वया वाच्यं यद् धर्मबुद्धश्चौरः " इति ।

तथानुष्ठिते प्रत्यूषे स्नात्वा पापबुद्धिः धर्मबुद्धिपुरःसरो धर्माधिकरणिकैः सह तां शमीमभ्येत्य तारस्वरेण प्रोवाच -- "आदित्यचन्द्रावनिलोऽनलश्च , द्यौर्भूमिरापो हृदयं यमश्च । अहश्च रात्रिश्च उभे च सन्ध्ये , धर्मश्च जानाति नरस्य वृत्तम् । भगवति वनदेवते ! आवयोर्मध्ये यश्चौरस्तं कथय " ।

अथ पापबुद्धिपिता शमीकोटरस्थः प्रोवाच -- "भोः श्रृणुत, श्रृणुत धर्मबुद्धिना हृतमेतद् धनम् । "

तदाकर्ण्य सर्वे ते राजपुरुषा विस्मयोत्फुल्ललोचना यावद्धर्मबुद्धेर्वित्तहरणोचितं निग्रह शास्त्रदृष्ट्यावलोकयन्ति तावद्धर्मबुद्धिना तच्छमीकोटरं वह्निभोज्यद्रव्यैः परिवेष्ठ्य वह्निना सन्दीपितम् । अथ ज्वलति तस्मिञ्शमीकोटरेऽर्धदग्धशरीरः स्फुटितेक्षणः करुणं परिदेवयन् पापबुद्धिपिता निश्चक्राम । ततश्च तैः सर्वैः पृष्टः -- " भोः ! किमिदम् ?" इत्युक्ते स पापबुद्धिविचेष्टितं सर्वमिदमिति निवेदयित्वोपरतः । अथ ते राजपुरुषाः पापबुद्धिं शमीशाखायां प्रतिलम्बय, धर्मबुद्धिं प्रशस्येदमूचुः –

अहो, साध्विदमुच्यते -- उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत् ।

Dharmabuddhi and Kubuddhi were both known to me. Of them (Kubuddhi) killed his father by suffocating him in smoke.

In a town lived two friends by the names of Dharmabuddhi and Paapbuddhi. Once Paapbuddhi thought that since he himself was quite stupid and poor, if he could go with Dharmabuddhi to foreign lands, with his help make some money, and while returning seize Dharmabuddhi's earnings as well, then life would become very good.

The next day, Paapbuddhi went to Dharmabuddhi and said , "Friend! In your old age which acts of yours will you recall? Not been to foreign lands and seen new things, what stories will you narrate to your children? It is also said –

that if on this earth one is not able to go to foreign lands, know new languages and cultures then the birth is futile.

And also,

acquisition of knowledge,wealth, sculptures etc., is not possible for a person unless he happily tours from place to place."

On hearing Paapuddhi say thus, Dharmabuddhi embarked happily with him on the sojourn after the advice of teachers and after calculating the astrologically right time. Owing to Dharmabuddhi's persona, Paapbuddhi also acquired a lot of wealth. After collecting all their earnings, they were returning to their native place very happily.

It is said that –

For a person who has acquired knowledge, wealth and art and residing in a foreign place even one 'kosa' of land is like a hundred 'yojanas.'

When they were nearing their village, Paapbuddhi told Dharmabuddhi thus, "Dear, taking our entire wealth to the village may not be correct, because our kith and kin would ask for it. Hence, we should bury our

wealth underground in the deep forest and carry only a small portion home. As and when we require it, we will come and dig up the wealth and take it to the village.

It is said –

that a wise men should not flaunt even small amount of wealth, because, on seeing wealth the minds of even great sages stumble.

In addition,

Flesh and rich person meet people who want to devour them. Just like fish in water, lions and other wild animals on land, and birds in the sky are forever ready to eat flesh, there are people forever ready to devour a rich man.

On hearing the above suggestion of Papbuddhi, Dharmabuddhi said "Friend! alright."

They then hid their wealth underground,

and left for their respective homes and started living happily. One night, Paapbuddhi dug up the hidden wealth in the forest, refilled the hole with mud and brought home the entire wealth. A few days later, he went to Dharmabuddhi and said, "Friend, my family is very large. We are facing shortage of money. Let us go and bring home our wealth from the forest. Dharmabuddhi said, "Alright. let us do that."

Thence both of them reached the spot and dug up the place but it was empty. On seeing it, Paapbuddhi beat his head and said, "O! Dharmabuddhi, you have stolen the wealth. No other person could have done that. You have even refilled ths spot with fresh mud. Hence you better give me half of what you have taken from here or I shall complain to the king.

Dharmabuddhi said, "Wicked man! Do not say thus. My name is Dharmabuddhi and I am not a thief. It is said that," –

> Believers in dharma look upon others' women as mother, others' wealth as rubble, and look to all living beings as their own.

Arguing thus, both reached the court, claiming and counter-claiming that the other was a thief. In order to reach the truth, the judges decided to invoke the "Divine Justice". Immediately, Paapbuddhi said, "This is not justice. It is said that –

> Wisemen have said that to settle disputes, tangible evidence is examined. In absence of tangible evidence, witnesses are examined and only in the absence of witness does the court resort to Divine Justice.

In this matter, the Tree Gods are my witnesses. Only they know who is thief and who is honest."

The judges said "Agreed.

Also said is –

> In such cases even if a witness from low caste is available then Divine Justice is not required. In this case we even have Gods as witness.

"We are also very curious about this matter. Tomorrow morning we shall, alongwith you, go to the forest and ask the Gods."

On returning from the court, Paapbuddhi told his father, "Father, I have stolen the wealth that belonged to Dharmabuddhi. If you just say something, then it can remain with us, or else we may lose our wealth and also our lives."

The father said, "Son, tell me quickly what I am to say so that the wealth remains with us forever."

As per Paapbuddhi's plan, the father sat inside the hollow of the shami tree. In the morning after his bath, Paapbuddhi along with Dharmabuddhi and the judges, reached the spot in the forest. Under the shami tree Paapbuddhi loudly called out, -- "He knows the sun, moon, wind, fire, space, earth, water, heart, death, day, night and bears witness to the two twilights and justice, and all actions of men. O Tree-God, truthfully tell, who, between us is a thief."

On hearing Paapbuddhi, his father called out from the hollow of the tree, "Listen, listen, Dharmabuddhi has stolen the wealth.".

Hearing this, all the judges were stupefied and looked at Dharmabuddhi and were parleying among themselves to give him

appropriate punishment. Meanwhile, Dharmabuddhi collected inflammable material and pushed it inside the hollow of the tree and lit it. When the hollow of the tree started burning, Paapbuddhi's father screamed in great agony and came out from there with half burnt body and burnt eyes. The judges asked, "How have you reached this stage? Who are you?"

On being asked, he narrated the details and then died.

The judges then hanged Paapbuddhi to the same shami tree and expressed their appreciation of Dharmabuddhi thus, "Someone has rightly said, --

> A clever person should plan for success as well as failure of a project."

मण्डूकमन्दविषसर्प कथा

The Frog and the Snake Named Mandavisa

अपमानं पुरस्कृत्य मानं कृत्वा तु पृष्ठतः ।

स्वार्थमभ्युद्धरेत्प्राज्ञः स्वार्थभ्रंशो हि मूर्खता ॥

स्कन्धेनापि वहेच्छत्रुं कालमासाद्य बुद्धिमान् ।

वहता कृष्णसर्पेण मण्डूका विनिपातिताः ॥

अस्ति वरुणाद्रिसमीपे एकस्मिन् प्रदेशे परणितवया मन्दविषो नाम कृष्णसर्पः । स एवं चित्ते सञ्चिन्तितवान् -- "कथं नाम मया सुखोपायवृत्त्या वर्तितवयम्" इति । ततो बहुमण्डूकं ह्रदमुपगम्याधृतिपरीतमिवात्मानं दर्शितवान । अथ तथास्थिते तस्मिन्नुदकप्रान्तगतेनैकेन मण्डूकेन पृष्टः -- "माम ! किमद्य यथापूर्वमाहारार्थं न विहरसि ?"

सोऽब्रवीत् -- "भद्र ! कुतो मे मन्दभाग्यस्याहाराभिलाषः ! यत्कारणम् -- अद्य रात्रौ प्रदोषे एव मयाहारार्थं विहरमाणेन दृष्ट एको मण्डूकः । तद् ग्रहणार्थं मया क्रमः सञ्चितः । सोऽपि मां दृष्ट्वा मृत्युभयेन स्वाध्यायप्रसक्तानां ब्राह्मणानामन्तरपक्रान्तो न विभावितो मया क्वापि गतः । तत्सदृशमोहितचित्तेन मया कस्यचिद् ब्राह्मणसूनोर्ह्रदतटजलान्तःस्थोऽङ्गुष्ठो दष्टः । ततोऽसौ सपदि पञ्चत्वमुपागतः ।

अथ तस्य पित्रा दुःखितेनाहं शप्तो यथा -- "दुरात्मन् ! त्वया निरपराधो मत्सुतो दष्टः । तदनेन दोषेण त्वं मण्डूकानां वाहनं भविष्यसि । तत्प्रसादलब्धजीविकया च वर्त्तिष्यसे" इति । ततोऽहं युष्माकं वाहनार्थमागतोऽस्मि ।

तेन स सर्वमण्डूक नामिदमावेदितम् । ततस्तैः प्रहृष्टमनोभिः सर्वैरेव गत्वा जलपादनाम्नो दर्दुरराजस्य विज्ञप्तम् । अथासावपि मन्त्रिपरिवृतोऽत्यद्भुतमिदमिति मन्यमानः ससम्भ्रमं ह्रदादुत्तीर्य

मन्दविषस्य फणिनः फणप्रदेशमधिरूढः । शेषा अपि यथा ज्येष्ठं ततेपृष्ठोपरि समारूरूहुः । किं बहुना, तदुपरि स्थानमप्राप्तवन्तस्तस्यानुपदं धावन्ति ।

मन्दविषोऽपि तेषां तुष्टयर्थमनेकप्रकारानं गतिविशेषानदर्शयत् । अथ जलपादो लब्धतदसङ्गसंस्पर्शसुखस्तमाह –

"न तथा करिणा यानं तुरगेण रथेन वा ।
नरयानेन नावा वा यथा मन्दविषेण मे ॥"

अथाऽन्येद्यर्मन्दविषश्छद्मना मन्दं-मन्दं विसर्पति । तञ्च दृष्ट्वा, जलपादोब्रवीत् -- "भद्र मन्दविष ! यथापूर्वं किमद्य साधु नोह्यते?" । मन्दविषोऽब्रवीत् -- "देव ! अद्याहारवैकयान्न मे वोढुं शक्तिरस्ति ।" अथासाब्रवीत् -- " भद्र ! भक्ष्य क्षुद्रमषडुकान् । तच्छ्रुत्वा प्रहर्षितलर्वगात्रो मन्दविषः ससम्भ्रमभ्रवीत् -- " ममायमेव विप्रशापोऽस्ति ।

त्तवानेनानुज्ञावचनेन प्रीतोऽस्मि ।"

ततोऽसौ नैरन्तर्येण मण्डूकान् भक्षयन् कतिपयैरहोभिर्बलवान् संवृत्तः । प्रहृष्टश्चानतर्लीनमवहस्येदमब्रवीत् –

"मण्डूका विविधास्वादाश्छलपूर्वोपसाधिताः ।
क्यन्तं कालभक्षीणा भवेयुः खादतो मम् ॥"

By compromising self respect and boldly facing dishonour one can fulfil many a mission. Man's stupidity lies in protecting self-respect and fearing dishonour to an extreme and thereby damaging himself. If the situation demands, then one can even carry one's enemy on the back. By carrying his enemies on his back at the right time, the snake killed all the frogs.

In the region of the Varunaadri mountain lived an old snake by the name of Mandvish. One day he was wondering if there could be a way so that he can live life without making

much effort. He reached upon an idea and then went to a lake full of frogs and moved about hither and thither restlessly. Watching him thus, a frog sitting near the lake asked-- "Uncle! You are not busy looking for food as you have been in the past?"

The snake replied,"Dear, unfortunate that I am, where is the will to eat? During the thirteenth of the fortnight, I started out in search of food. Looking for food I finally found a frog. I was planning to catch him but he saw me. He was scared for his life and ran away into a group of brahmins who were busy in their study. I did not see the frog again. He went away elsewhere. I did not realize that he had gone and in the confusion I bit into the thumb of the son of a brahmin. The boy had entered the water at the shore for a bath. Due to my bite, he did instantaneously.

Hence, the grieving father of the boy cursed me, "Wicked ! you killed my son without

any reason. For this act of yours I curse you that you will carry frogs on your body and that will be your livelihood from now." Accordingly, I have come to be a vehicle for you people.

The frog heard the narration of the snake and told other frogs about it. The frogs then conveyed it to their king Jalpaad. Jalpaad heard the amazing information and was very happy in his heart. He immediately climbed the hood of the snake and all the other frogs also climbed the snake. In fact, the frogs who could not climb the snake started running with him.

The snake, Mandvish, with the intention of pleasing the frogs, started moving in different styles. On feeling the slippery skin of the snake, the king frog, Jalpaad, was exclaimed happily,

"Neither elephant, horse, chariot, humans, nor boat, could give me so much pleasure as the snake."

The next day the clever snake started moving slowly. Watching him move slowly, Jalpaad asked, "Dear Mandvish, why are you are not moving fast as before?". Mandvish replied, "My Lord, I have not eaten today and I don't have the strength to move ahead." On hearing this, Jalpaad said, "Friend, then you may eat some small frogs." Mandvish was happy to hear this and expressing his gratitude he said, "Lord, the brahmin had given the same curse. Your command has made me very grateful and happy."

By eating the frogs daily, in a few days time the snake became very strong. With great joy in his heart, he said,

"These tasty frogs, are available to me with just a little deception. If I keep on eating them, still they will last long. Thus, my food is now ensured for a long time."

सिंहश्रृगालपुत्रयो कथा

The Lion and Jackal Son

शूरश्च कृतविद्यश्च दर्शनीयोऽसि पुत्रक ।
यस्मिन् कुले त्वमुत्पन्नो गजस्तत्र न हन्यते ॥

कस्मिंश्चिदुद्देशे सिंहदम्पति प्रतिवसतः स्म । अथ सिंही पुत्रद्वयमजीजनत् सिंहोऽपि नित्यमेव मृगान् व्यापाद्य सिंह्ये ददाति । अथान्यस्मिन्न्हनि तेन किमपि नासादितम् । वने भ्रमतोऽपि तस्य रविरस्तं गतः । अथ तेन स्वगृहमागच्छता श्रृगाल शिशुः प्राप्तः । स च बालकोऽयमित्यवधार्य, यत्नेन दंष्ट्रामध्यगतं कृत्वा सिंह्यौ जीवन्तमेव समर्पितवान् । ततः सिंह्यभिहितं -- "भो कान्त ! त्वयानीतं किंञ्चिदस्माकं भोजनम् ?" । सिंह आह -- "प्रिये ! मयाद्यैनं श्रृगालशिशु परितज्य न

किञ्चित्सत्त्वमासादितम् । स च मया बालोऽयमिति मत्वा न व्यापादितो विशेषात्स्वजातीयश्च । उक्तञ्च –

स्त्रीविप्रलिङ्गिबालेषु प्रहर्त्तव्यं न कहिचित् ।
प्राणात्ययेऽपि सञ्जाते विश्वस्तेषु विशेषतः ॥

इदानीं त्वमेनं भक्षयित्वा पथ्यं कुरु । प्रभातेऽन्यत्किञ्चिदुपार्जयिष्यामि । सा प्राह -- "भोः कान्त !

त्वया बालकोऽयमिति विचिन्त्य न हतः तत्कथमेनमहं स्वोदरार्थे विनाशयामि ? उक्तञ्च -- "

अकृत्यं नैव कर्तव्यं प्राणत्यागेऽप्युपस्थिते ।
न च कृत्यं परित्याज्यमेष धर्मः सनातनः ॥

तस्मान्ममायं तृतीयः पुत्रो भविष्यति ।"। इत्येवमुक्त्वा सा तमपि स्वस्तनक्षीरेण परां पुष्टिमनयत् । एवं ते त्रयोऽपि शिशवः

परस्परज्ञातजातिविशेषा एकाहार-विहारा बाल्यसमयं निर्वाहयन्ति स्म ।

अथ कदाचित्तत्र वन भ्रमन्नरण्यगजः समायातः । तं दृष्ट्वा तौ सिंहसुतौ द्वावपि कुपिताननौ तं प्रति प्रचलितौ यावत्, तावत्तेन श्रृगालसुतेनाभिहितम् -- "अहो, गजोऽयं युष्मत्कुलशत्रुः । तन्न गन्तव्यमेतस्याभिमुखम्" । एवमुक्तवा गृहं प्रति प्रधावितः । तावपि ज्येष्ठबान्धवभङ्गान्निरुत्साहतां गतौ ।

अथवा, साध्विदमुच्यते –

एकेनापि सुधीरेण सोत्साहेन रणं प्रति ।
सोत्साहं जायते सैन्यं भग्ने भङ्गमवाप्नुयात् ॥

तथा च

अतएव हि वाञ्छन्ति भूपा योधान् महाबलान् ।
शूरान् वीरान् कृतोत्साहान् वर्जयन्ति च कातरान् ॥

अथ तौ द्वावपि गृहं प्राप्य पित्रोरग्रतो विहसन्तौ ज्येष्ठभ्रातृचेष्टितमूचतुः । यथायं गजं दृष्ट्वा दुरतोऽपि प्रनष्टः । सोऽपि तदाकर्ण्य कोपाविष्टमनाः प्रस्फुरिताधरपल्लवस्ताम्रलोचनस्त्रिशिखां भृकुटिं कृत्वा तौ विभर्त्सयन् परुषतरवचनान्युवाच । ततः सिंह्या एकान्ते नीत्वा प्रबोधितोऽसौ -- "वत्स ! मैवं कदाचिज्जल्प । भवदीयलघुरभ्रातरावतौ" इति । अथासौ सान्त्ववचनेन प्रभूततरकोपाविष्टस्तामप्युवाच । "किमहेमताभ्यां शौर्येण, रुपेण, विद्याभ्यासेन, कौशलेन, वा हीनो, येन मामुपहसतः ? तन्मयावश्यमेतौ व्यापादनीयौ ।"

तदाकर्ण्य सिंही तस्य जीवितमिच्छन्त्यन्तविहस्य प्राह --
"शूरोऽसि कृतविद्योऽसि दर्शनीयोऽसि पुत्रक ।

यस्मिन् कुले त्वमुत्पन्नो गजस्तत्र न हन्यते ॥"

तत्सम्यक् श्रृणु -- "वत्स ! त्वं श्रृगालीसुतः । मया कृपया स्वस्तनक्षीरेण पुष्टिं नीतः । तद्यावदेतौ मत्पुत्रौ शिशुत्वात्त्वां श्रृगालं न जानीतः, तावदे द्रुततरं गत्वा स्वजातीयानां मध्ये मिलितो भव । न चेदाभायां हतो मृत्युपथं समेष्यसि ।" । सोऽपि तद्वचनं श्रुत्वा भयव्याकुलमनाः शनैः शनैरपस्वजात्या मिलितः।

You may be valiant, intelligent and highly noteworthy; But the race that you are born in, does not kill elephants.

In a forest a lion couple were living. After this the lioness gave birth to sons, hence the lion used to haunt animals and give lioness. One day no animal was caught by him. While roaming in the forest it became evening. On way back home a baby-jackal

was got by him. He without killing the baby, carefully carried it and gave to the lioness in living condition. The lioness asked, "Dear, have you brought something for me to eat?". The lion replied, "Dear, except for this baby jackal I could not find any animal. Since he is small, and I thought, like our small children, I did not kill it. It is said that –

A woman, a brahmin, a brahmachari and a child should not be killed. If they come in good faith, then one should not attack them even if one's own live is in danger.

At this time you may eat the baby jackal. Tomorrow, I shall hunt something.". The lioness said, -- "Dear, since you did not kill him because he is small, why should I kill him just to fill my stomach? Besides,

Even if one's life is in danger, one should not do wrong and the righteous duties should not be abandoned. This is eternal religion.

From today this jackal will be my third son.". After declaring thus, she fed the baby jackal with her milk and nourished him. The two sons of the lioness without knowing the difference between themselves and the jackal spent their childhood together.

One day an elephant was roaming in the forest. On seeing him the two lion cubs got angry and ran towards the elephant. Watching them the jackal son stopped them and said, "O, this is an elephant and an enemy of your race. Hence, you must not go towards him" and ran homeward. Seeing the elder brother running away, the two cubs got discouraged and walked home.

It has been rightly said that –

In the battlefield the presence of just one confident soldier is enough to retain enthusiasm in the rest of the army and one cowardly soldier will make the others disspirited and all will flee from the place.

And also

Therefore kings try to keep together bold, patient, confident, brave and valiant men and keep the cowardly ones away.

On reaching home, in front of their father, the two cubs started making fun of their elder brother. "He ran away on seeing the elephant," they joked. When he heard his two younger brothers make fun of him, the jackal son became extremely angry. With quivering lips, reddened eyes, stretched eyebrows, he spoke foul words to the younger cubs. The lioness took him away and said gently, "Son, you should not say such things. They are your younger brothers."

Hearing the consoling words of the lioness, the jackal son became even more angry. He

said, "Am I any less than these two in bravery, looks, knowledge and skill, that they are making of fun of me? Now, I have got to kill them."

On hearing this the lioness, who wished safety for the jackal son, smilingly said,

You may be valiant, intelligent and highly noteworthy; But, the race that you are born in, does not kill elephants.

"Listen carefully, "Son, you are the son of a jackal mother. Out of mercy, I nursed you with my milk and tended you. So long as these two sons do not know in sheer innocence, that you are a jackal, you must run away and mix with the people of your race. Otherwise, they (cubs) will kill you.". When the jackal son heard the words of the lioness he became scared and disturbed and slowly walked away to mix with other jackals.

सिंहजम्बुकगुहा कथा

The Lion, Jackal And The Cave

अनागतं यः कुरुते स शोभते, स शोच्यते यो न करोत्यनागतम्।

कस्मिंश्चिद्वनोद्देशे खरखरो नाम सिंह प्रतिवसतिस्म । स कदाचिदितिश्चेतश्च परिभ्रमन् क्षुत्क्षामकण्ठो न किञ्चिदपि सत्त्वमाससाद । ततश्चासतमनसमये महतीं गिरिगुहामासाद्य प्रविष्टश्चिन्तयामास -- "नूनमेतस्यां गुहायां रात्रौ केनापि सत्त्वेनागन्तव्यं तन्निभृतो भूत्वा तिष्ठामि ।"

एतस्मिनन्तरे तत्स्वामी दधिपुच्छो नाम श्रृगालः समायातः । स च यावत्पश्यति तावत्सिंहपदपद्धतिर्गुहायां प्रविष्टा, न च निष्क्रमणं गता । ततश्चाचिन्तयत् -- ""अहो विनष्टोऽस्मि ।

नूनमस्यामन्तर्गतेन सिंहेन भाव्यम् । तत्किं करोमि? कथं ज्ञास्यामि ।" एवं विचिन्त्य द्वारस्थः फूत्कर्तुमारब्धः - "अहो बिल ! अहो बिल !" । इत्युक्त्वा तूष्णीभूय भूयोऽपि तथैव प्रत्यभाषत -- "भोः ! किं न स्मरसि, यन्मया त्वया सह समयः कृतोऽस्ति यन्मया बाह्मात्समागतेन त्वं वक्तव्यः, त्वया चाहसाकारणीयः इति । तद्यदि मां नाह्वयसि ततोऽहं द्वितीयं विलं यास्यामि ।"

अथ तच्छ्रुत्वा सिंहश्चिन्तितवान् -- "नूनमेषा गुहास्य समागतस्य सदा समाह्वानं करोति, परमद्य मद् भयान्न किञ्चिद् ब्रूते । अथवा साध्विदमुच्यते –

भयसन्त्रस्तमनसां हस्तपादादिकाः क्रियाः ।
प्रवर्तन्ते न वाणी च वेपथुश्चाधिको भवेत् ॥

तदहमस्याह्वानं करोमि, येन तदनुसारेण प्रविष्टोऽयं मे भोज्यतां यास्यति ।" । एवं सम्प्रधार्य सिंहस्तस्याह्वानमकरोत् ।

अथ सिंहशब्देन सा गुहा प्रतिरनसम्पूर्णान्यानपि दूरस्थानरण्यजीवांस्त्रासयामास । श्रगालोऽपि पलायमान इमं श्लोकमपठत् –

अनागतं यः कुरुते स शोभते, स शोच्यते यो न करोत्यनागतम् ।
वनेऽत्र संस्थस्य समागता जरा, विलस्य वाणी न कदापि मे श्रुता ॥

The person who plans before taking action is successful; the one who acts before planning has to repent later.

In a forest there lived a lion by the name of Kharnakhar. One day, oppressed by hunger he roamed hither and thither for food but could not find any animal. At sunset, he saw a cave and entered it. He thought that during nightfall some animal will certainly

enter this cave to rest. Therefore, I shall hide in the cave during the night.

A jackal, by the name of Dadhipoochh resided in this cave; sometime later he entered the cave. When he reached the mouth of the cave he noticed the pow marks of a lion entering the cave, but not coming out from there! He thought his death was now imminent. Surely, a lion is hiding inside this cave. What shall I do? How do I ascertain whether or not the lion is inside the cave?

He stood at the gate of the cave and said, "O cave! O cave!" and then waited silently. Not finding an answer he said, "O cave! don't you remember our pact? Whenever I shall return from outside, I will call out your name and in turn you will call out mine. Or else, I shall go to some other cave."

Hearing that the lion thought - "surely this cave calls back at the visitor; but, presently it

is not speaking anything due to fear. It is rightly said –

In a scared person, the hands and feet stop functioning, the voice turns silent and the body begins to tremble.

Hence, I shall respond (to the call of the jackal). Once he hears the response, the jackal will enter the cave and become my meal.

When the lion roared the cave reverberated, and the animals, even in far off places in the forest became alert. The jackal heard the roar of the lion and made his escape. While running away, he read (recited) the shloka,

The person who plans before taking action is successful; the one who acts before planning has to repent later. I have grown up in this forest and now turned old, but am yet to hear the voice of a cave.